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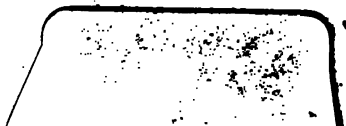
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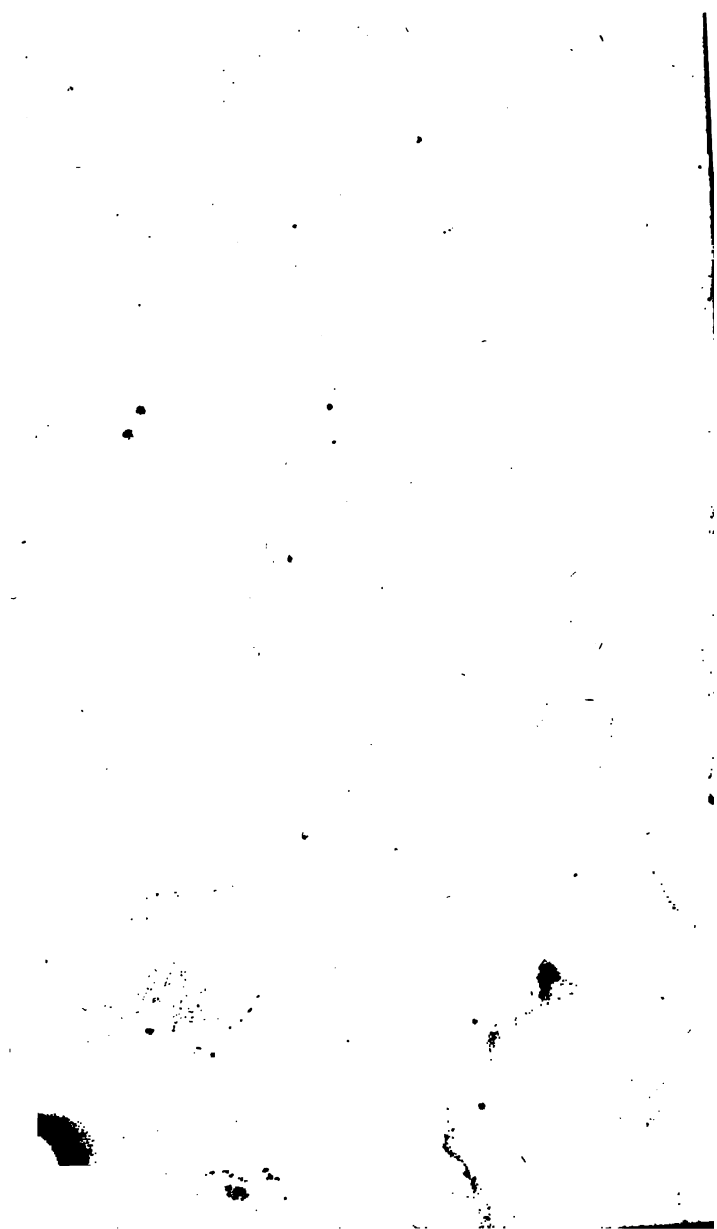
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THE  
BLESSED LIFE,  
AND  
MERITORIOUS DEATH  
OF OUR  
LORD AND SAVIOUR JESUS CHRIST  
FROM HIS  
CONCEPTION TO HIS CROSS,  
AND FROM HIS  
CROSS TO HIS CROWN.

TOGETHER WITH

The SERIES and ORDER of his MINISTRY and MIRACLES,  
as they are recorded by the four Evangelists, wherein  
what is wanting in one is supplied out of the other.

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By SAMUEL CLARKE,

SOMETIME PASTOR IN ST BENNET-FINK, LONDON.

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*In all things it becometh him to be made like unto his brethren; that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people.*

*For in that he himself hath suffered, being tempted, he is able to succour them that are tempted,* Heb. ii. 17, 18.

Edinburgh:



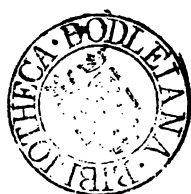
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THE  
LIFE AND DEATH

OF OUR BLESSED

Lord and Saviour Jesus Christ, &c.



**I**N the sixth month after John, surnamed the Baptist, was conceived, the angel Gabriel (who had in time past foretold to Daniel, the coming of the Messiah, by a definite number of weeks) was sent by God to Nazareth in Galilee, to the blessed virgin Mary, that was betrothed to Joseph, of the same tribe of Judah with herself, and of the stock of David, who, after salutations, declared unto her that she should bring forth the Son of God, and should call his name Jesus; and having more fully taught her of the admirable manner of their conception, to be performed by the power of the Holy Ghost overshadowing her, with great faith she said, *Be it to the handmaid of the Lord according to thy word*, Luke i. 26, 38.

Christ being thus conceived, the mother of our Lord went into the hill country, with haste into a city of Judah (to wit, Hebron, a city of the priests, situate in the mountains of Judea, Josh. xxi. 10, 11.) where, when she entered into the house of Zacharias

the priest, and had saluted her cousin Elizabeth, she perceiving the child to spring in her womb, was filled with the Holy Ghost, and declared that Mary was blessed which believed, and confirmed that those things should be performed that were told her of the Lord : to whom for an answer the blessed virgin (imitating that song of Hannah, 1 Sam. ii. 1.) rehearsed that divine hymn, *My soul doth magnify the Lord, &c.* After which Mary tarried with her about three months, Luke i. 39—56.

Not long after, Joseph finding his betrothed wife Mary, with child, was willing to put her away privately ; but being warned of God in a dream, and informed that she had conceived by the Holy Ghost, and should bring forth her son Jesus, who should *save his people from their sins*, he taketh his wife, Matt. i. 18, 24.

When the time of Mary's delivery drew near, there came forth a command from Augustus, that all the Roman world should be taxed, which taxing was first made, when Cyrenius was governor of Syria, Luke ii. 1. whereupon Joseph went up from Galilee, from the city of Nazareth, into Judea into the city of David, which is called Bethlehem, because he was of the house and lineage of David, that he might be taxed, with Mary his wife, being great with child, Luke ii. 4, 5.

During their abode there, Jesus Christ the Son of God, in the fulness of time, was born of the most blessed virgin Mary, at Bethlehem, Matth. i. 25. and ii. 1, 5. Gal. iv. 4. in the four thousandth year of the world, saith the learned Primate of Ireland, Doctor Usher, whom Mary rolled in swaddling clothes, and laid him in a manger, because there was no room in the inn, Luke ii. 7.

Christ being thus born, his nativity was revealed  
by

by an angel of the Lord, to shepherds that were keeping their flock by night in the neighbouring fields, which word, a multitude of the heavenly host receiving, prayed for *glory to God, peace to the earth, and good will to men.* When they were departed, the shepherds making haste to Bethlehem, found Mary and Joseph, and the child lying in the manger; and they published that which was told them concerning the child, and so returned, praising and glorifying God, Luke ii. 8, 20.

The eighth day after his nativity the child was circumcised, and his name was called Jesus, which was so appointed by the angel Gabriel, before he was conceived in the womb, Luke ii. 21.

Presently after, the wise men from the east, being guided by a new and extraordinary star, came to Herod to Jerusalem, and there, having learned that the birth place of Christ was Bethlehem of Judea, they went thither, and entering into the house which was pointed out to them by the star that stood over it, they found the little child, and Mary his mother, and falling down they worshipped him, and opening their treasures, they offered unto him, gold, frankincense, and myrrh. Then being warned of God in a dream, that they should not return to Herod, they departed into their own country another way, Matth. ii. 1—12.

The fortieth day after her delivery, Mary went up to Jerusalem to the temple, both that she might present him to the Lord according to the law of the first-born; and also that she might offer for herself a pair of turtle doves, or two young pigeons, (she being so poor that she could not offer a lamb) according to the law, concerning women that had lain in, Luke ii. 22, 23, 24, 27. with Lev. xii. 2, 3, 4, 6, 8.

When his parents, Joseph and Mary, brought the child Jesus into the temple, to do for him according

to the custom of the law, there came in at the same time, Simeon of Jerusalem, to whom it was revealed by God, that he should not die before he had seen the anointed of the Lord, whom he took in his arms, and praised the Lord, adding prophecies, both concerning Christ and his mother. At the same instant also came Anna, a prophetess, the daughter of Phanuel, who also acknowledged the Lord openly, and spake of him to all that looked for redemption in Jerusalem, Luke iii. 25—38.

Thus when Joseph and Mary had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth, Luke ii. 39.

Some time after, the angel of the Lord appeared unto Joseph in a dream, warning him to fly into Egypt, thereby to provide for the life of the child, and to escape the malicious designs of Herod, who having by the wise men, heard that one was born king of the Jews, sought to destroy him: and accordingly Joseph when he awaked, took the young child and his mother by night, and went into Egypt, where he remained until the death of Herod, Matt. ii. 13—15.

But Herod thinking that the young child had been still at Bethlehem, (being further provoked by the wise mens not returning to him) that he might destroy him amongst the rest, sent forth some of his soldiers, who killed all the children which were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time of the star first seen in the east, concerning which he had enquired of the wise men, Matt. ii. 16.

After the death of Herod, who had sought the life of the young child Jesus, the angel of the Lord appeared again to Joseph in a dream, whilst he was in Egypt, commanding him that he should return with the young child and his mother, into the land of Israel,

Israel, for he that sought his life was dead: and accordingly when Joseph awaked, he performed what was by the angel enjoined him, Matth. ii. 19, 20, 21.

But when he was come back into the land of Israel, he heard that Archilaus reigned in Judea, in the room of his father Herod; he therefore feared to go thither; and being warned of God in a dream, he departed into the parts of Galilee, (which tetrarchy Herod had given by will to Antipas) and there dwelt in the city of Nazareth, from whence Jesus took the name of Nazarene, Matt. ii. 22, 23. and the primitive Christians of Nazarenes, Acts xxiv. 5.

When Jesus was twelve years old, at the feast of the passover, he was brought to Jerusalem by his parents, Joseph and Mary; and when the seven days of unleavened bread were ended, his parents returning home, Jesus staid behind them. But so soon as they missed him, they sought him three days, and at last found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions, so that all that heard him were astonished at his understanding and answers, Luke ii. 41—47.

Then went Jesus down with his parents to Nazareth, and was obedient to them, Luke ii. 51. and during his minority, followed his father's trade of a carpenter, eating his bread in the sweat of his brow, as appears by the speeches of his fellow citizens. *Is not this the carpenter, the son of Mary?* Mark vi. 3.

The thirtieth and the last jubilee, falling in the thirtieth year of our Lord Jesus Christ, and in the beginning of his gospel, John, his forerunner, proclaimed in the wilderness, *Prepare ye the way of the Lord, and make his paths straight*, Mark i. 12. and opening the acceptable year of the Lord, or the time of his divine pleasure, in which our good God vouchsafed to manifest that great One to the world, Isa. lxi.

2. Luke ix. 19. For in the 13th year of the reign of Tiberias Cæsar, Pontius Pilate being governor of Judea, Herod Antipas tetrarch of Galilee, his brother Philip tetrarch of Iturea, and the region of Trachonitis, and Lyfania's tetrarch of Abilene, under the priesthoods of Annas and Caiaphas, came the word of the Lord unto John the son of Zacharias in the desert, Luke iii. 12. according unto whose command this Nazarite, both priest and prophet of the Lord, did baptize in the desert of Judah (in which there were many cities which are mentioned, Josh. xv. 16.) preaching the baptism of repentance for the remission of sins, Matt. iii. 1. Mark i. 4. Luke iii. 3. endeavouring, that Christ that came after him might be made known to Israel, John i. 7, 8, 13. which that he might more certainly know, this sign was given him of God, that upon who he should see the Holy Ghost descending and remaining, he should thereby know that it was he that should baptize others with the Holy Ghost, John i. 33. It is most probable (saith the learned Doctor Usher) that this his ministry began on that most convenient day, the 10th of the seventh month (about the 19th day of our October) which was both penitential, being joined with a solemn fast, in which whosoever did not afflict his soul, should be cut off from his people, and also expiatory, in which the high priest went into the holy of holies to expiate the sins of the people with blood that was offered: and that same day in which, by the sound of trumpet, the jubilee was commanded to be proclaimed over all the land, Lev. xxv. 9.

So John Baptist, the preacher of repentance and remission of sins, to be attained by the blood of Christ that was to come, passing through every region round about Jordan, lifted up his voice like a trumpet, saying, *Repent ye, for the kingdom of heaven is at hand: whereupon* there went out to him Jerusalem, and all Judea,

Judea, and all the regions round about Jordan (especially that huge multitude which returned from Jerusalem, the feast of tabernacles being ended about the beginning of our November) and were baptized of him in Jordan, confessing their sins, Matt. iii. 2, 3, 5, 6. Mark i. 5.

And when all the people were baptized, Jesus came also from Nazareth of Galilee to Jordan to be baptized of John, Luke iii. 21. Matt. iii. 13. Mark i. 9. which office John denied at first to perform, as standing in need himself to be baptized of Christ; but the Lord urging that thus it behoved that all righteousness should be fulfilled, he baptized him, Matt. iii. 14, 15. Jesus then beginning to be about thirty years old, Luke iii. 23.

At this time there was made a most illustrious manifestation of the blessed trinity, for the Son of God in the human nature that he assumed, ascending out of the water and praying, the heavens were opened, and the Holy Ghost was seen in a bodily shape like a dove descending upon him, and the voice of the Father was heard from heaven, saying, *This is my beloved Son, in whom I am well pleased*, Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 21, 22.

Jesus being now full of the Holy Ghost, returned from Jordan, and was driven by the Spirit into the desert, where, for forty days and nights, being tempted by the devil, he remained amongst wild beasts, not eating any thing: and when the days were ended he was an hungred, Luke iv. 1, 2. Matt. iv. 1, 2. Mark i. 12, 13. Satan taking this opportunity, set upon him with a threefold temptation, all which being ended, he departed from him for a season, Matt. iv. 3—11. Luke iv. 3—13. and the angels came and ministered unto him, Matt. iv. 12. Mark i. 13. After which Jesus returned in the power of the Spirit into Galilee, Luke iv. 14. John the Baptist,  
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the next day after Christ's coming to him, when the Jews from Jerusalem sent some priests and Levites of the sect of the Pharisees to him, as he was baptizing at Bethabara by Jordan, to ask him who he was : he professed clearly that he was not the Christ : he denied also that he was Elias, or that prophet (foretold by Moses, Deut. xviii. 25. the same indeed with Christ, Acts iii. 22. and vii. 37. but by the Jews thought to be another.) He told them also, that he was " the voice of one crying in the wilderness, make " straight the way of the Lord : " and then added that testimony of Christ, " I baptize with water, but there " stands one amongst you whom ye know not ; he it " is who cometh after, and is preferred before me, " whose shoe-latchet I am not worthy to unloose," John i. 19—38. with chap. v. 33.

The next day John seeing Jesus coming to him, saith, " Behold the Lamb of God that taketh away " the sins of the world." This is he of whom I spake, there comes one after me that is preferred before me, for he was before me, &c. and I saw him, and testify that this is the Son of God, John i. 29—34.

The day after John stood, and two of his disciples with him, and seeing Jesus walking, said, " Behold " the Lamb of God," which, when the two disciples heard, they followed Jesus, and tarried with him that day, for it was about the tenth hour. One of these was Andrew, who brought his brother Simon to Jesus, and when Jesus saw him he said, " Thou art " Simon the son of Jonah ; thou shalt be called Cephas," John i. 35—42.

The next day Jesus going into Galilee, commanded Philip (which was of Bethsaida, the city of Andrew and Simon Peter) to follow him. Philip finding Nathaniel under a fig-tree, brought him to Jesus, who declared him truly to be an Israelite in whom there was no guile, John i. 43, &c. withal hinting, that

that himself was that ladder of heaven foreshewn to Jacob in his dream, Gen. xxviii. 12. upon which the angels of God were seen ascending and descending, John i. 51.

On the third day there was a marriage in Cana of Galilee, to which Jesus was invited, together with his mother and his disciples, where he turned water into wine, the beginning of his miracles; and his glory being hereby made manifest, his disciples believed in him, John ii. 1—11.

After this he went down to Capernaum, he, his mother, and brethren (or kinsmen) and his disciples, and tarried there not many days, John ii. 12. And thus we are come to Christ's entering upon his public ministry, whose acts shall be set forth according to four distinct passovers out of the harmony of the four gospels, contrived by Dr Richardson, bishop of Ardash in Ireland, and recorded by the primate, Dr Usher; in which this is singular, that St Matthew only is found not to observe the order of time, which is constantly observed by the other three evangelists; except only the parenthesis of John's being cast into prison by Herod, Luke iii. 19, 20.

*The first passover of the Ministry of CHRIST, John ii. 13. from which the first Year of the Seventieth, and last Week of Daniel began, in which the covenant is confirmed with many, Dan. ix. 27. with Matth. xxvi. 28.*

JESUS went to Jerusalem to the passover, and going to the temple, he scourged out them that bought and sold there; and for a sign of his authority, he declared unto them that the temple of his body

dy should be dissolved by the Jews, and be raised again by himself, John ii. 13, 14, 19.

He wrought miracles, and many believed on him, but he did not commit himself to them, because he knew what was in man, John ii. 23—25.

He instructed Nicodemus, the disciple that came to him by night, in the mystery of regeneration, and about faith in his death, and the condemnation of unbelievers, John iii. 1—21. Then leaving Jerusalem, he went into the land of Judea with his disciples, ver. 22. There he tarried and baptised, (*viz.* by the hands of his disciples, who had been before baptised; either by himself, or by John.) At this time John baptised in Enon, for he was not yet cast into prison, John iii. 23, 24. There arose a question between some of John's disciples and the Jews about purifying, ver. 25. Then did John instruct his disciples, who told him of Jesus in a way of emulation, concerning himself and his office, and of the excellency of Jesus Christ the Son of God, giving this notable and last testimony of him before his imprisonment, ver. 26, &c. For presently after, Herod the tetrarch cast John into prison, for reprehending his incest with his brother Philip's wife, and other evils done by him, Mark vi. 17—20. Matt. xiv. 3—5.

Jesus hearing that John was cast into prison, and that the Pharisees had heard that there were many made disciples by him, and baptised, *viz.* by the hand of his disciples, he left Judea (having staid there about eight months) and went into Galilee, John iv. 1—3. Matt. iv. 12. But in his way, he must needs go through Samaria, where he brought the Samaritan woman near the city Sychar, and the citizens thereof, to the knowledge, and acknowledgment of him, four months before the harvest (or the passover) about the middle of the ninth month called *Ab*, John iv. 4, 5, &c.

Jesus

Jesus having staid two days in Sychar, he went onward in his journey into Galilee, John iv. 43. This was his second return from Judea into Galilee, after his baptism, and being received of the Galileans who had seen what things he had done at Jerusalem, he preached with great fame in their synagogues, John iv. 45. Luke iv. 14, 15. Mark i. 14, 15.

In Cana of Galilee, he healed the son of a nobleman that lay sick, John iv. 46.—54. He wrought miracles also in Capernaum, and afterwards came unto Nazareth, where he had been brought up; and entering into the synagogue (as his custom was) he expounded to them the prophecy of Isaiah concerning himself: the citizens at first wondering, but afterwards being filled with wrath, they thrust him out of the city, and endeavoured to cast him down headlong from a hill; but he, passing through the midst of them, went his way, Luke iv. 16—30.

Jesus then leaving Nazareth dwelt at Capernaum, and there so taught them on the Sabbath days, that they were astonished at his doctrine, Luke iv. 31, 32. Mark i. 21, 22. Also at the synagogue in Capernaum he cast out an unclean spirit, commanding him that he should not tell who he was, Luke iv. 33—37. Mark i. 23—28. After which he arose and went out of the synagogue, into the house of Simon and Andrew, where he healed Simon's wife's mother, that lay sick of a fever, Luke iv. 38, 39. Mark i. 29, 30, 31. Matt. viii. 14, 15.

About sun-set Jesus healed all the sick folk which were brought to him, and cast out devils, commanding them to hold their peace, Luke iv. 40, 41. Mark i. 32, 33, 34. Matt. viii. 16, 17. In the morning he went into a desert place to pray, and when Simon and others sought, and would have staid him,

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he answered, that he must preach to other cities also, Luke iv. 42, 43, 44. Mark i. 35—39.

Then Jesus went through all Galilee, and taught in their synagogues, and cast out devils, Luke iv. 44. Mark i. 39. and as he stood by the lake of Genesareth, a great multitude pressed upon him: he entered therefore into Simon's ship, and taught the multitude from thence, Luke v. 1—4. and when he had left speaking, at his command there was a great draught of fishes taken, at which Simon Peter and Andrew, James and John being astonished, he commanded them to follow him, and he would make them fishers of men, Luke v. 4—1. Mark ii. 16—20. Matt. iv. 18—22.

Then Jesus went through all Galilee, teaching in their synagogues, and healing every disease, and his fame went through all Syria, and a great multitude followed him, Matt. iv. 23, 24, 25.

In a certain city Jesus healed a leper, who, though he was forbidden, yet published it: and they came to him from every place to hear him, and to be healed, insomuch as he could no more openly enter into the city, but was in desert places, and prayed, Luke v. 12—16. Mark i. 40—45. Matt. viii. 1—4.

Then again Jesus entered into Capernaum, his own city, after some days, and taught them at home, and before the Scribes and Pharisees, and a great multitude. He forgave sins to one sick of a palsy, who was let down through the roof of a house, and healed his disease, to the astonishment of them all, Luke v. 17—26. Mark ii. 1—12. Matt. ix. 1—8.

Then went Jesus forth again by the sea-side, and all the multitude came unto him, and he taught them, and as he passed by, he saw and called, Levi, or Matthew, sitting at the receipt of custom, Luke v. 27, 28. Mark ii. 13, 14. Matt. ix. 9.

Jesus

Jesus in the house of Levi, defended both himself and his disciples for eating with publicans, and excuseth and vindicates them against the Pharisees, for their not fasting, Luke v. 29—39. Mark ii. 15—22. Matt. ix. 10—13. And it came to pass on the second Sabbath after the first (i. e. the first Sabbath of the new year, instituted after their coming out of Egypt, and beginning from the month Nisan, or Abib) Jesus going through the corn-fields, cleared his disciples from the charge of the Pharisees, because they plucked the ears of corn; and explained the doctrine of the Sabbath, Luke vi. 1—5. Mark ii. 22—28. Matt. xii. 1—8.



*The second passover of the Ministry of CHRIST, from which the second Year of the seventieth Week of DANIEL begins.*

**A**FTER this was the feast of the Jews, and Jesus went up to Jerusalem, and healed on the Sabbath-day a man that had an infirmity thirty-eight years, who lay at the pool of Bethesda; and made a most divine apology to the Jews, who sought to kill him, because he said that God was his Father, John v. 1—47.

Afterwards he went from thence and entered into a synagogue and taught, and healed one that had a withered hand: whereupon the Pharisees went forth, and straightway, with the Herodians, took counsel how they might destroy him, Luke vi. 6—11. Mark iii. 1—6. Matt. xii. 9—14.

But Jesus, when he knew this, withdrew himself to the sea, and healed the multitude that followed him, straitly charging them that they should not make him known, and commanded his disciples, that a small

ship should wait on him, because of the multitude that thronged him, Mark iii. 7—12. Matt. xii. 15—21.

And it came to pass in those days that he went into a mountain to pray; and when it was day, he chose twelve, whom he called apostles, who are specified by name, Luke vi. 12.—16. Mark iii. 13—19.

And he came down with them from the mountain, and stood in a plain, where a great multitude came to him, and he healed them all, Luke vi. 17, 18, 19.

After this they went into an house, and the multitude came together again, so that they could not so much as eat bread; and when his kinsmen heard of it, they went to lay hold on him, for they said, he is beside himself, Mark iii. 19, 20, 21.

When Jesus saw the multitude, he went up into a mountain, and when he was set, his disciples came unto him; and then he preached that long and excellent sermon, first to the apostles, and afterwards to all the people, Luke vi. 20—49. Matt. v. vi. vii.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum, where he healed the Centurion's servant that lay sick of the palsy, ready to die, Luke vii. 1—10. Matt. viii. 5—13.

The day following he went into the city of Nain, and raised one that was dead, and carrying out to his burial, which was the only son of a widow; whereupon his fame spread abroad, Luke vii. 11—17.

John the Baptist, being yet in prison, and being moved with the relation of his disciples concerning the fame and deeds of Jesus, sent two of them unto him, saying, *Art thou he that was to come, or shall we look for another?* And when they were returned with his answer, Christ gave a large testimony of John. After which he upbraided some of the cities for their ingratitude, and yet willingly submitted

ted to the sole good pleasure of his Father, who hid his Son from some, and revealed him to others, Luke vii. 18—35. Mat. xi. 2—3c.

Then Simon the Pharisee, desired him that he would eat with him, and as they were at meat he defended against Simon, and absolved the woman, a sinner, that washed his feet with her tears, and wiped them with the hair of her head, both kissing, and anointing them, Luke vii. 36—50..

It came to pass afterwards that he went from city to city preaching, and his disciples were with him, and certain women ministered unto him, Luke viii. 1, 2, 3.

Then they brought unto him one that had a devil, that was both blind and dumb, and he healed him, and zealously defended himself against the Pharisees and Scribes that came down from Jerusalem, that blasphemed him, saying, *He cast out devils through Beelzebub*, Mark iii. 22—30. Mat. viii. 22—37.

Then said some of the Scribes and Pharisees to him, *Master, we would see a sign of thee*; to whom when he had sharply rebuked them, he would give no other sign but that of Jonas, Matt. viii. 38—5.

Whilst Jesus spake to the people, it was told him that his mother and brethren stood without desiring to see, and to speak with him; but Jesus answering, shewed them whom he accounted for his mother, and brother, and sister, Luke viii. 19, 20, 21. Mark iii. 31—35. Matt. xi. 46—50.

The same day Jesus went out of the house, and sat by the sea side, and great multitudes were gathered unto him, so that he went into a ship, and sat, and taught the multitude many times, by the parable of the sower, and by divers other parables, Luke viii. 4—18. Mark iv. 1—34. Matt. xiii. 1—33.

Also the same day when it was evening, he said unto them, let us launch forth unto the other side of the



lake: and when he had given an answer to some that would follow him, and sent away the multitude, they took him even as he was in the ship, and by the way there arose a great tempest, but he rebuked the wind and calmed the sea, and saved his disciples, Luke viii. 20—25. Mark iv. 35—41. Matt. viii. 18—27.

When they came to the other side, into the country of the Gadarenes, or Gergasenes, which was on the opposite shore to Galilee; and when he was gone on land, there met him two possessed with devils, very fierce (Mark and Luke mention but one) out of whom Jesus casteth the devils, and suffered them to go into the herd of swine, whereupon the Gadarenes desired him to leave their coasts. Then did the possessed persons importune him that they might abide with him; but he denied their request, and sent them back to publish about Decapolis what great things Jesus had done for them. After which he passed over again by ship to the other side, and from thence went unto his own city (Capernaum), Luke viii. 26—36. Mark vi. 1, 16, 17, 20. Matt. viii. 28, 33, 34.

And it came to pass that when Jesus was returned, the people received him gladly, for they waited for him, and he was by the sea-side, Luke viii. 40. Mark v. 21. and there came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? to whom he gave answer, Matt. ix. 14—17.

Whilst Jesus yet spake, behold there came Jairus, one of the rulers of the synagogue, and besought him greatly for his only daughter, being about twelve years old, who lay at the point of death; and as he was going, even at Jairus's door, a woman that had an issue of blood twelve years, was suddenly healed by touching the hem of Jesus's garment: and the daughter of Jairus being now already dead, was restored to life by his word only: and he straightly charg-

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ed them that no man should know it, Luke viii. 41—56. Mark v. 42—13. Matt. ix. 18—26.

When Jesus was departed thence, two blind men followed him, whose eyes he opened, straitly charging them (but to no purpose) that no man should know it, Matt. ix. 27—31.

As they went out, behold, they brought unto him a dumb man possessed with a devil; and when the devil was cast out, the dumb spake, and the multitude marvelled; but the Pharisees blasphemed, Matt. ix. 32, 33, 34, 35.

Then went Jesus round about all their cities and villages, teaching and healing their diseases. Then went he into his own country, and his disciples followed him, and he taught in their synagogues on the Sabbath days, and was again contemned of them, and called the carpenter: yet were they astonished at his doctrine, Mark vi. 1—6. Matt. xii. 54—58. and he went round about their villages teaching, Mark vi. 6.

Jesus was moved with compassion towards the multitude, when he saw the great harvest, and the few labourers, and thereupon commanded his disciples that they should *pray the Lord that he would send forth labourers*, Matt. ix. 35—38.

Then sent Jesus the twelve apostles by two and two, having insufficiently instructed them with commands and power to preach and to heal diseases, Luke ix. 1—5. Mark vi. 7—11. Matt. x. 1—42.

And it came to pass when Jesus had made an end of commanding his disciples, that he departed thence to teach and to preach in their cities; and the twelve departed, and went through the towns preaching the gospel, and healing every where, Luke ix. 6. Matt. xi. 1, 12, 16.

About this time (November 17th) Sejanus was killed: after whose death, Tiberius Cæsar soon knew  
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that all the crimes which he had charged upon the Jews, were feigned by himself; wherefore he commanded the governors of all the provinces, that in every town they should spare that nation, except very few that were guilty persons; but that they should alter none of their customs, and should make much account of them as lovers of peace, and their customs as conducing to public tranquillity.

About this time also was John Baptist beheaded; Mark vi. 17—28. Matt. xvi. 6, 11, 12. and when his disciples heard of it, they came, and took up the body, and buried it, and went and told Jesus, Mark vi. 29.

The fame of Jesus being spread abroad, Herod the tetrarch, and others, hearing it, declared their opinions about him, and Herod desired much to see him; Luke ix. 7, 8, 9. Mark vi. 14.

The apostles returning, told Jesus what things they had done, Luke ix. 10. Mark vi. 30.

When Jesus had heard of the death of John, and of the deeds of the apostles, he said unto them, *Come ye yourselves apart into a desert place, and rest a while:* for by reason of the multitude they had not leisure to eat: he therefore, taking the twelve with him, went by ship privately into a desert place of the city, called Bethesda. But when the multitude heard it, they followed him on foot out of all cities, and outwent him; and he taught and healed them. Luke ix. 10, 11. Mark vi. 31, 32. Matt. xvi. 13, 14.

Then Jesus went up into a mountain, and there sat with his disciples, and the passover was nigh. And when it was evening, he fed above five thousand men besides women and children, with five barley loaves and two little fishes, and there remained twelve baskets full of fragments. And when the Jews (seeing his miracles) would have made him a king, Jesus *constrained* his disciples to go before him unto the o-  
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ther side, opposite to Bethsaida, towards Capernaum; and he himself went apart into a mountain to pray: and when they had gone about five and twenty or thirty furlongs, in the fourth watch of the night, Jesus went to them, walking upon the sea, and would have passed by them; but they being affrighted, he told them who he was, rebuked Peter, and saved him from sinking, so that they were amazed: and they drew to shore, and came to the land of Gennesareth: and when he came out of the ship, as soon as it was known, they brought their sick that they might touch the hem of his garment, and they were presently made whole, John vi. 1, 21. Luke ix. 12, 17. Mark vi. 35—36. Matth. xvi. 15—36.

The next day, after that Jesus was passed over, the people which stood on this side the sea, took shipping and came to Capernaum seeking Jesus, to whom he preached in the synagogues of Capernaum about the bread of life, and affirmed to the Jews that murmured, that he was that bread of life. From that time many of his disciples went back, but the apostles would not go away, notwithstanding he called one of them a devil, John vi. 22, 27.

*The third Passover of the Ministry of CHRIST, John vi. 4. From which the third year of the seventieth Week of DANIEL began.*

THE Scribes and Pharisees which came from Jerusalem, came to Jesus: and when they saw some of his disciples eat with defiled, that is, unwashed hands, they found fault, because they did not walk after the tradition of the elders, to whom Jesus answered concerning traditions, that they frustrated the commands of God, that they might keep the traditions of men; and he taught the people, which he

also

also expounded to his disciples at home, that nothing which enters into a man, but that which cometh from within, that defileth a man, Mark vii. 1—23. Matt. xv. 1—20.

Then he arose from thence and went into the borders of Tyre and Sidon, and he could not be hid. For a Canaanitish woman, a Gentile, a Syrophenician by nation, came to him, earnestly beseeching him for her daughter, that was vexed with a devil: whom, when he had commended for the greatness of her faith, he cast the devil out of her daughter, Mark vii. 24—30. Matt. xv. 21—28.

And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coast of Decapolis, and they brought unto him one that was deaf, and had an impediment in his speech, whom he healed, and charged him that he should tell no man, but all in vain, Mark vii. 31—37.

Then went he up into a mountain and sat there, and healed many, so that the multitude wondered, Matt. xv. 29—31.

In those days, when there was a very great multitude that had remained with him three days, he fed four thousand men, besides women and children, with seven loaves, and a few little fishes, and there remained seven baskets full of fragments, Mark viii. 1—9. Matt. xv. 31—38.

And straightway Jesus entered into a ship, with his disciples, and came into the parts of Dalmanutha, or the coasts of Magdala, Mark viii. 10. Matt. xv. 39.

And the Pharisees came to him, requiring a sign from heaven, who after he had deeply sighed, he denied any sign but that of Jonas, to those hypocrites, who knew how to discern the face of the sky, but not the signs of the times; and leaving them, he entered again into a ship, and passed to the other side, Mark viii. 11—13. Matt. xvi. 1—4.

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And when his disciples were come to the other side, they had forgotten to take bread, and they had but one loaf with them in the ship.' Then Jesus said unto them, Take heed of the leaven of the Pharisees and Sadducees, and of the leaven of Herod : and they reasoned amongst themselves, because they had forgotten to take bread : But Jesus rebuking them that they had forgotten the miraculous multiplication of the loaves, gave them to understand that he spake not of the leaven of bread, but of their doctrine, Mark viii. 14—21. Matt. xvi. 5—21.

Then came Jesus to Bethsaida, and they brought to him a blind man, whom he led out of the town, and anointed his eyes with spittle, and he recovered his sight, and Jesus forbade him to tell it, Mark viii. 22—26.

And Jesus went with his disciples into the towns of Cefarea Philippi : and it came to pass as he was alone praying, and was now in the way, that he asked his disciples, *Whom do men say that I am ?* When they had answered, he said unto them, but *whom do ye say that I am ?* And when Peter had answered, he pronounced him happy, annexing promises, and forbade his disciples to tell any man, that he was the Christ. He also foretold his death, and resurrection, and called Peter Satan, because he rebuked him for so saying ; then he preached to his disciples, and to the multitude, of the cross which every one must bear that would follow him, and at length foretold his transfiguration, Luke vii. 18—27. Mark viii. 27—38. Matth. xvi. 13—28.

And it came to pass about eight days after these things (or six intermediate days) that he was transfigured in an high mountain. And when they came down from the mountain, he charged them that they should tell no man what they had seen till he was risen from the dead ; and they kept it close, question-  
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ing one with another, what the rising from the dead should mean; and they asked him, why do the Scribes say that Elias must first come? and they received an answer, by which they understood that Jesus spake of John Baptist, as that Elias, Luke vii. 28—36. Mark ix. 1—13. Matth. xvii. 1—13.

And it came to pass, the next day when they were come down from the hill, and that he was come to his disciples, he saw a great multitude about them, and the Scribes questioning with them; and straightway when all the multitude saw him, they were greatly amazed, and running to him, saluted him; and as he was asking about their questioning with his disciples, the father of a lunatic child answered him, that it was about his child that had an unclean spirit, both deaf and dumb, and that his disciples could not cast him out. Then Jesus having cast out the spirit, restored the child to his father whole: and being at home, he shewed his disciples the reason why they could not cast out this devil, Luke vii. 37—42. Mark ix. 14—29. Matt. xvii. 14—21.

And they departed thence and passed through Galilee, and he would not that any man should know it: and he taught his disciples concerning his death and resurrection; but they understood not that saying, and being exceedingly sorry, were afraid to ask him, Luke vii. 43—45. Mark ix. 30—32. Matt. xvii. 22, 23.

When they were come to Capernaum they asked Peter about Jesus's paying tribute money. And when Jesus was come into the house, he prevented Peter, telling him, that he should find a piece of money in a fish's mouth, and bad him pay that for tribute both for himself and for Jesus, Matt. xvii. 24—27.

At Capernaum Jesus asked his disciples what it was that they disputed of among themselves by the way; at which, when they were silent at the first, they afterwards

terwards told him that he was, who should be greatest in the kingdom of heaven. Then Jesus taking a child, and setting him in the midst, taught them that they should have humility even as a child. He also warned the world of offences, admonishing us to take heed, that neither hand, foot, nor eye, make us to offend—that little ones are not to be despised—how our brother sinning against us, is to be reprovèd; as also to be bound and loosed by the church: and to be forgiven to seventy times seven times, as he shewed in that parable of the two debtors to the king, Luke vii. 46—48. Mark ix. 33—37. Matth. xviii. 1—35.

Then said John to him, we saw one casting out devils through thy name, whom Jesus taught that he was not to be forbidden, and again warned them not to offend little ones, and to take heed again, that neither hand, foot, nor eye, cause them to offend, Luke vii. 49, 50. Mark ix. 38, 50.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the feast of tabernacles was at hand; and Jesus went not up to the feast, as his brethren would have him do, who as yet believed not on him; but he went up after them, not openly, but as it were in secret, John vii. 1—10.

And it came to pass that when the time was come that he should be received, he set his face to go to Jerusalem, and he sent messengers before his face, and they went into a village of the Samaritans to make ready for him; but they would not receive him, wherefore they went into another city, and Jesus rebuked his disciples, who would have commanded fire to come down from heaven upon them, Luke vii. 51—56.

And as they were passing in the way, Jesus gave



an answer, particularly to some that would follow him, Luke vii. 57—61.

After these things Jesus sent seventy disciples by two and two into every city and place, where he himself would come, giving them instructions, and arming them with power, Mark x. 1—16.

The multitude enquiring after Jesus at the feast, and murmuring concerning him, Jesus in the midst of the feast, taught in the temple; and they wondered at his doctrine; he answered, that his doctrine was not his own, but his that sent him. He also answered many things to them who reproached and objected against him, and officers were sent to apprehend him. In the last and great day of the feast, Jesus crying out concerning faith in him, there was a division concerning him amongst the people: but the officers which were sent, and Nicodemus, defended both his person and cause before the Pharisees that spake against him, John vii. 11—53.

Then went Jesus unto the mount of Olives and early in the morning he sat and taught in the temple, where, being not willing to condemn the woman that was taken in adultery, he warned her to sin no more. As he was teaching in the treasury of the temple, he affirmed that he was the light of the world, and defended his bearing record of himself. He taught many things concerning the Father himself, and told them whither he goes, and who he is: also of their father Abraham; of the servitude of sin and of the devil. Of himself, that he had not a devil as they supposed. That whosoever kept his sayings should not taste of death, concluding with these words, before Abraham was, I am; whereupon they took up stones to throw at him. But Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by, John viii. 1—59.

As Jesus passed on the way, he saw one begging,  
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that was blind from his youth, who being made to see, after many examinations both of himself, and of his parents, he was cast out of the synagogue, who afterwards meeting Jesus, he worshipped him, John ix. 1—41.

Then preached Jesus, that he is the *door of the sheep*, and *that good shepherd*; as also concerning thieves and hirelings; and there was again a division amongst the Jews for those sayings, John x. 1—21.

At this time the seventy returned to him with joy, whom Jesus further warned and instructed; and rejoicing in spirit, he told them privately that their eyes were happy, Luke x. 17—24.

Then came to him a certain lawyer, asking him, *What he must do to inherit eternal life?* Jesus sent him to the law: and by the parable of the man that fell amongst thieves, taught him who was his neighbour, Luke x. 25—37.

Afterward it came to pass, that as he went, he came to a certain town, and was received into the house of Martha, she herself ministering to him, whilst Mary heard the words of Jesus, for which she was preferred before Martha, Luke x. 38—42.

And it came to pass as he was praying in a certain place, when he ceased, one of his disciples said unto him, “Lord teach us to pray, as John taught his disciples:” whereupon he the second time, prescribed to them the Lord’s prayer: using arguments also to stir them up to constancy in prayer, and for the confirmation of their faith in obtaining their suits, Luke xi. 1—13.

Then cast Jesus a devil out that was dumb, and the multitude marvelled, and he confirmed against some blasphemers, that he did not cast out devils thro’ Beelzebub, Luke xi. 14—26.

And it came to pass as he spake these things, that a certain woman of the company said unto him,

*Blessed is the womb that bare thee, &c.* to whom he replied, Luke xi. 27, 28.

And when the multitude were gathered thick together, he began to say, "This generation seeks a sign, but there shall be none given but that of Jonas:" adding that the queen of the south, and the Ninevites should condemn that generation; charging them to take heed that the light which was in them, were not darkness, Luke xi. 29—36.

When Jesus had spoken these things, a certain Pharisee desired him that he would dine with him: and wondered that Jesus had not first washed, he was severely reprehended, with the rest of the Pharisees, by Jesus for their outward holiness, or simulation, and for their inward wickedness, covetousness, and pride; and he pronounced a woe likewise to the lawyers, Luke xi. 37, 54.

In the mean time when there were gathered together an innumerable company, Jesus said to his disciples, "Take heed of the leaven of the Pharisees, which is hypocrisy: and fear not them which kill the body," Luke xii. 1—12.

And one of the company said to him, "Master, speak to my brother that he divide the inheritance with me." To whom Jesus said, *Who made me a judge?* And upon this occasion he preached against covetousness, in a parable of the rich man that would build great barns; as also against all anxious distrustful, and unprofitable, caring about the necessities of this life; commanding them rather to seek the kingdom of God, and to be like them that wait for the coming of their Lord, as becomes every faithful and wise steward; telling them that he would send the fire of division into the earth, and upbraided them that they could not find out that that was the appointed time, Luke xii. 13—59.

There were present at that season some that told him

of the Galileans, whose blood Pilate had mingled with their sacrifices; from which occasion he preached repentance, and propounded to them the parable of the fig-tree that had no fruit, Luke xiii. 1—9.

As he taught in one of the synagogues on the Sabbath day, behold there was a woman that had a spirit of infirmity eighteen years, and was bowed together, whom Jesus healed, and defended his deed against the ruler of the synagogue that was full of indignation. Then did he liken the kingdom of heaven to a *grain of mustard seed, and to leaven*; Luke xiii. 10, 21.

Then he went through all the cities and villages, teaching, and journeying towards Jerusalem, to wit, to the feast of dedication, Luke xiii. 22.

As he went, one said to him, *Are there few that shall be saved?* To whom he answered, commanding to strive to enter in at the strait gate, Luke xiii. 23—30.

On the same day some of the Pharisees came to him; saying, *Get thee out, and depart hence, for Herod will kill thee:* to whom he gave a resolute answer, Luke xiii. 31—35.

And it came to pass, as he went into the house of one of the chief Pharisees, to eat bread, there was one present that had a dropsy, whom he healed, and defended the deed, though it was done on the Sabbath-day. He also spake a parable to them that were bidden, and instructed him that had invited him, Luke xiv. 1, 14.

And when one of them that sat at meat with him, heard these things, he said unto him; *Blessed is he that shall eat bread in the kingdom of God.* To whom Jesus answered and propounded to them the parable of the great supper, and of the several excuses that those that were invited made, Luke xiv. 15—24.

And there was a great multitude that went with him

him, and he turned and preached unto them, that life itself is to be laid down for Christ. He also propounded to them the parables of a man that was about to build a tower; and of the king's going to war, Luke xv. 25—35.

And there came to him all the publicans and sinners for to hear him, and the Scribes and Pharisees murmured; whereupon he spake unto them the parables of the lost sheep, of the groat, and of the prodigal son, Luke xv. 1—32.

He also told to his disciples the parable of the unjust steward accused to his lord: together with the application of the same: and the Pharisees that were covetous, when they heard these things, derided him. Then preached he against them, and taught many other things, and declared the parable of the rich man faring deliciously, and of Lazarus the beggar, Luke xvi. 1—31.

Moreover, he said to his disciples, *Wo to them by whom offences come*; and taught, that a brother sinning against a man is to be forgiven, Luke xvii. 1—14.

Hereupon his disciples said to him, *Lord increase our faith*. To whom he answered concerning the power of faith; and by the parable of the servant coming from the plough, and straightway ministering, he shewed that they are unprofitable servants when they have done all, having done no more than what was their duty, Luke xvii. 5—10.

And it came to pass as he went to Jerusalem, that he passed through the midst of Samaria, and Galilee, and as he entered into a certain village, there met him ten lepers, who, as they were going according to his command to the priests, they were cleansed; of whom one of them came back to Jesus to give him thanks, and he was a Samaritan, Luke xvii. 11—19.

The Pharisees asking Jesus when the kingdom of God

God would come? He answered, *That the kingdom of God would not come with observation*: but that it is within; and further said to his disciples, that according to the days of Noah and Lot, so shall be the day in which the Son of man shall be revealed; but that he was first to suffer many things, Luke xvii. 20—37.

Then spake he to them a parable that they should always pray, by the example of the widow interceding to the unjust judge; whereas God is a righteous revenger, Luke xviii. 1—8.

He spake also to some that persuaded themselves that they were just, and despised others, the parable of the Pharisee and Publican praying in the temple, Luke xviii. 9—14.

And it was at Jerusalem the feast of the dedication, and it was winter, and Jesus walked in the temple in Solomon's porch: Then came the Jews round about him, and said unto him, *How long dost thou make us to doubt? If thou be the Christ, tell us plainly?* which he avouched by his works, saying, *I and the Father are one*; whereupon they again took up stones to stone him. And he defending himself to be God by the scriptures, and his works, they sought again to take him, but he escaped out of their hands, John x. 22—39.

Then he went again beyond Jordan where John at first did baptize, and there he abode, and many resorted to him; and as he was wont, he taught them, and healed them, and many believed on him there, Luke xviii. 40—42. Mark x. 1. Matt. xix. 1, 2.

Then came to him the Pharisees tempting him, saying, *Is it lawful for a man to put away his wife for every cause?* Jesus denied it, and gave an answer to the Pharisees, objecting the bill of divorce which Moses commanded. He answered his disciples also  
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who said, that then *it is better for a man not to marry*, Mark x. 2—12. Matt. xix. 3—12.

At this time they brought unto him little children that he should lay his hands upon them, and pray, and his disciples forbade them; for which, being rebuked by Jesus, *he laid his hands upon them*, and blessed them, and then departed from thence, Luke xviii. 15—17. Mark x. 13, 16. Matt. xix. 13—15.

Jesus going from thence, as he was in the way, there met him a young man, one of the rulers, very rich, saying unto him, *Good Master, what must I do to inherit eternal life?* And Jesus having spoken concerning the title that he gave him, sent him to the commandments, and he replying, that he had observed them, Jesus loved him: but bidding him to sell all that he had, and give it to the poor, he went away sorrowful, Luke xviii. 18—30. Mark x. 17—31. Matt. xix. 16—40.

Then Jesus inveighed bitterly against covetous rich men: and when Peter said, *Behold we have left all to follow thee*, he made notable promises to all such, whereof some were peculiar to the apostles: adding withal, *that many which were last should be first, and the first should be last*, which he declared by a parable of labourers in a vineyard, for *many were called but few chosen*, Luke xviii. 28, 29. Matt. xix. 27, &c. Mark x. 23, &c.

Lazarus of Bethany being sick, his sisters sent to tell Jesus thereof, who, as soon as he heard it, tarried two days in the place where he was: but afterwards he said to his disciples, *Let us go again into Judea*. They said to him, *The Jews of late sought to stone thee, and goest thou thither again?* Jesus answering, said unto them, Lazarus sleepeth, (meaning that he was dead.) Let us go to him, said Thomas, that we may die with him, John xi. 1—6.

Jesus came nigh to Bethany, and found that Laza-

rus had been buried four days : and Mary hearing of it, came quickly to him out of the town, where Martha also met him, and Jesus seeing her weep, he wept also ; and coming to the grave, he bade them remove the stone, and giving thanks to his Father, called Lazarus out of the grave, whereupon many believed on him ; but some went to the Pharisees, and told them what things Jesus had done, John xi. 17—54.

Hereupon the Pharisees called a council, where Caiaphas prophesied concerning Jesus, and from that day they consulted together that they might put him to death, commanding, that if any one knew where he was, they should give them notice, that they might take him. Jesus therefore walked no more openly amongst the Jews, but went unto a city, Ephraim, and there continued with his disciples, John xi. 54.

After this they went up to Jerusalem, and as they were in the way, Jesus went before them, and they were afraid ; and he again took the twelve, and began to tell them what things should happen unto him, but they understood none of those things, Luke xviii. 31—34. Mark x. 32—34. Matth. xix. 17—19.

Then came to him James and John, the sons of Zebedee, and their mother, desiring that they might sit, the one on his right hand, and the other on his left ; but he repelled them with his answer ; and when the rest were displeased with their request, he admonished them all, that he that would be great and first amongst them, must be the minister and servant of all, Mark x. 35—45. Matth. xix. 20—28.

And it came to pass when Jesus came nigh to Jericho, a certain blind man sat begging by the way-side, and asking who it was that passed by, and hearing that it was Jesus of Nazareth, he (though he was rebuked) earnestly implored his mercy ; and being called by Jesus, he received his sight, and followed him, glorifying God, Luke xviii. 35—43.

Then



Then Jesus entered, and passed through Jericho, and espying Zaccheus in a sycamore tree, he said unto him, *I must abide at thy house to day*, Luke xix. 1—10.

And as Jesus went out of Jericho, a great multitude followed him; and he restored sight to two blind men, whereof Bartimeus was one, and they followed him, Mark x. 46—52. Matth. xix. 29—34.

Being come nigh to Jerusalem, because they thought that the kingdom of God should immediately appear, as he went forwards, he told the parable of the nobleman that went into a far country, who gave to his ten servants ten pounds, to occupy therewith till he returned, and when he came back knowing which had gained most by trading, he rewarded each of them according to the proportion of their gain, Luke xix. 11—27.

Now the passover was at hand, and many went out of the country up to Jerusalem before the passover, that they might purify themselves, John xi. 55, 56, 57.

And Jesus, six days before the passover, came to Bethany, and they made him a supper, and Lazarus sat with him, and Mary anointed his feet, and wiped them with the hairs of her head, whom Jesus defended against Judas; and much people came thither, not only for Jesus's sake, but that they might see Lazarus. But the chief priests consulted how they might put Lazarus to death, because many of the Jews believed by reason of him, John xii. 1—11. Mark xi. 1—7. Matth. xxi. 1—7. Luke xix. 21—35.

After this Jesus went before, ascending up to Jerusalem; and it came to pass that when he was nigh to Bethphage, and Bethany, at the mount of Olives, (the 29th day of our March) he sent two of his disciples for an ass-colt that was tied. Matthew mentions the dam also: and they brought the colt unto Jesus, and cast their garments on the colt, and set him

him thereon, and much people that came to the feast, met him, many casting their garments in the way, and others cut down branches of the trees and strewed them in the way; and when he was come unto the descent of the Mount of Olives, the company that went before and that followed cried, *Hosanna to the Son of David*. Then said some of the Pharisees to him, *Master, rebuke thy disciples*. Jesus answered them; and the Pharisees thereupon said amongst themselves, *Perceive ye not that we prevail nothing? Behold the world is gone after him*, John xii. 12—18. Luke xix. 36—40. Mark xi. 8, 9, 10. Matth. xix. 8, 9.

When Jesus was come nigh, seeing the city, he wept over it, foretelling the utter destruction thereof, John xii. 19. Luke xix. 41, 42. Mark xi. 10, 11.

And when he was entered into Jerusalem, all the city was moved, saying, *Who is this?* And Jesus entered into the temple of God, and cast out those that bought and sold in it, and healed both blind and lame in it; and justified the children who cried, *Hosanna*, in the temple, against the priests and scribes, that were displeased at it. He also taught daily in the temple, those that heard him being very attentive; but the chief priests and elders of the people sought to destroy him, Luke xix. 45, 46. Mark xi. 11. Matt. xxi. 12—16.

Some Greeks of those that came to worship at the feast, desired to see Jesus, and he answered them that told him: also by preaching of his passion, and calling upon his Father, he received an answer from heaven, which some thought to be thunder, others an angel: and speaking again of the lifting up of the Son of Man from the earth, he answered them that asked him, *Who this Son of Man was?* Then going from thence, he hid himself from them: and when  
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it was evening, he went with his disciples unto Bethany : and though he had done so many miracles amongst them, yet did they not believe, that the word of Isaiah might be fulfilled. Yet nevertheless many of the rulers believed on him, but did not confess him for fear of the Pharisees. Jesus crying out therefore, preached concerning faith in him, John xii. 20—50. Mark xi. 17.

On the morrow, when he came from Bethany, he was an hungry, and seeing a fig-tree that had only leaves on it, he cursed it, and it straightway withered. Then they came to Jerusalem, and entering into the temple, he again cast out those that sold and bought there, and would not that any should carry a vessel through the temple ; and crying out, he taught concerning faith in himself ; but the chief priests sought how they might destroy him ; for they feared him, because all the people were astonished at his doctrine : and when evening was come, Jesus went out of the city, Mark xi. 12—19. Matt. xxi. 18, 19.

And when they returned in the morning, as they passed by the fig-tree, they saw that it was dried up by the roots, which Peter shewing to Jesus, he preached unto them of the power and virtue of faith, but especially in prayers. And they came again into Jerusalem ; and as he was walking in the temple and teaching, the chief priests, elders, and scribes, came unto him, saying, *By what authority dost thou these things ?* Jesus answered, by asking them concerning John's baptism. He also spake unto them the parable of the two sons, asking them, which of the two did the will of his father ? and applied it unto them : as also the parable of the vineyard let out to husbandmen, and of their killing the heir of the vineyard, together with the application thereof : and from that hour they sought to take him ; but they feared the people, for they took him for a prophet. Again he  
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propounded to them the parable of the marriage of the king's son, and the refusals and excuses of some that were bidden, and the wickedness and punishments of others, especially of him that had not on the wedding-garment. Then went the Pharisees, and took counsel how they might entangle him in his talk: wherefore they sent unto him their disciples, with the Herodians, saying, *Is it lawful to give tribute to Cæsar, or not?* These being astonished at his answer, left him, and went their way, Luke xx. 1, 8, 9, 19, 20, 40. Mark vi. 20—33. and xi. 1, 12, 13, 37. Matt. xxi. 19—46. xxii. 1—46.

The same day there came to Jesus the Sadducees, asking him of the woman that had seven brethren to her husbands, which of them should be her husband in the resurrection? And when the multitude heard his answer, whereby he proved the resurrection, they were astonished at his doctrine: then a Pharisee that was a lawyer, tempted him, asking which was the great commandment in the law? To whom he answered, and asked the Pharisee whose son Christ is? And no man was able to answer him a word, neither durst any man from that day forth, ask him any more questions, Luke xx. 41—44.

Then spake Jesus to the multitude, and to his disciples concerning the Scribes and Pharisees, denouncing eight woes against them, and turning his speech to the city of Jerusalem, he accused her of cruelty and obstinacy, and foretold her desolation, Luke xx. 45—47. Mark xii. 38—40. Matth. xxiii. 1—39.

And as Jesus sat over against the treasury, he saw a widow casting in two mites, whom he preferred before them that cast in more, Luke xxi. 1—4. Mark xii. 41—44.

When he was gone out of the temple, his disciples shewed him the stately buildings, and stones of it,

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whereupon he foretold the ruin thereof, Luke xxi. 5—36. Mark xiii. 1—37. Matth. xxiv. 1—51.

And as he sat on the mount of Olives over against the temple, his disciples asked him when these things should be, and what should be the sign of his coming, and of the end of the world? To whom he at large answered concerning the signs of them both: and warned them to watch, and be ready, because they knew not the hour when the Lord would come, and he taught them the same thing by the parable of the ten virgins: as also by the parable of the talents delivered to the servants to trade withal: and described the judgment of this world, (perhaps as a type of that) by setting the sheep on the right hand, and the goats on the left, and giving sentence upon each of them. By day he taught in the temple, but at night he went into the mount of Olives; and all the people came unto him early in the morning, and he taught them in the temple, Matth. xxv. 1—46. Luke xxi. 37, 38.

And it came to pass, when Jesus had finished these sayings, he said unto his disciples, *Ye know that after two days is the passover, and the Son of man shall be betrayed to be crucified*: about which time they consulted together in the palace of the high priest, that they might kill Jesus: but they said, *Not on the feast day, lest there be an uproar amongst the people*, Mark xiv. 1, 2. Matth. xxvi. 1—5.

As Jesus was in the house of Simon the leper, he defended a woman that poured an alabaster box of ointment on his head, as he sat at meat, against his disciples that murmured at it, and foretold his burial, Mark xvi. 3—9. Matth. xxvi. 6—13.

Then entered Satan into Judas, who offered himself, and covenanted to betray him, Luke xxii. 1—3. Mark xiv. 10, 11. Matth. xxvi. 14—16.

*The fourth and last passover, in which CHRIST (our passover) was sacrificed, 1 Cor. v. 7. and so an end was put to all the legal sacrifices which prefigured this only one. The fourth, or middle year of the last week of DANIEL now beginning, Dan. ix. 27.*

**I**N the first day of unleavened bread, when the passover was slain (April 2.) his disciples asked him where they should prepare it? Then he sent Peter and John into the city, telling them that there should meet him a man bearing a pitcher of water, by following of whom, they should find a guest-chamber ready furnished by the good man of the house; Mark xiv. 12—16: Matth. xxvi. 17—19.

And in the evening he went thither with the twelve, and when they had sat down and eaten, Jesus said, *I have greatly desired to eat this passover with you before I suffer*: and he commanded them to divide the cup amongst themselves, saying, *I will not any more eat of the passover, or drink of the fruit of the vine, until the kingdom of God shall come*: Then said he, *one of you shall betray me*, and they began to be sorrowful, and to say unto him one by one, *Is it I?* and he answered, *It is he that dippeth his hand with me in the dish*: and to Judas, asking, *Is it I?* He answered, *Thou hast said*, Luke xxii. 14—18. Mark xiv. 17—21. Matth. xxvi. 21, 25.

Also whilst they were eating, Jesus instituted the sacrament of his body and blood in bread and wine, after he had supped, adding, *I will not henceforth drink of the fruit of the vine, till I drink it new with you in the kingdom of my Father*. But behold, saith he, *the band of him that betrays me, is with me at the table*: then they began to enquire amongst themselves, if any among them should do this,

Luke xxii. 19—23. Mark xiv. 22—25. Mat. xxvi. 25, 26.

There was also a strife amongst them which of them should be accounted greatest. When supper was ended, Jesus arose and laid aside his garments, and took a towel and girded himself therewith, and began to wash and wipe his disciples feet, and Peter's also, who at first denied it, but afterwards desired it. This being done, Jesus sat down again, saying, *I have shewed you an example, that as I have done, you might likewise wash one another's feet: he that will be greatest among you, let him be the least: yet he added, I do not speak of you all; for I know whom I have chosen.* When he had said these things he was troubled in spirit, and testified saying, *One of you shall betray me:* His disciples therefore looking one upon another, were uncertain of whom he spake; Peter therefore beckoned to the beloved disciple, that he should ask who it was: Jesus answered, *He it is to whom I shall give a sop after. I have dipped it,* and he gave the sop to Judas, and said unto him, *What thou doest, do quickly.* Judas having received the sop went out immediately: and it was night, John xiii. 2—38. Luke xxii. 24—30.

When Judas was gone out, Jesus said, *Now is the Son of man glorified, and God is glorified in him:* and he told them of his sudden departure, and exhorted them to the mutual love of one another. He said also, Simon, Simon, *Behold, Satan hath desired you, that he might winnow you as wheat; but I have prayed for thee; and do thou strengthen thy brethren,* and when Peter too confidently said, *I will lay down my life for thee,* he answered, *The cock shall not crow till thou hast denied me thrice.* Then said he unto them, *He that hath a purse, let him take it, and he that hath not a sword, let him buy one.* Some answering,

swering, Here are two swords, he said, *It is enough*, Luke xxii. 31—38.

Then did Jesus comfort them against the sorrow which they conceived for his death; and to the questions of Thomas, Philip, and Judas, (who is also Libbæus, surnamed Thaddæus, another of the sons of Alphæus, and brother of James) he answered every one particularly, promising them that the Holy Ghost should be their teacher: and left his peace with them; and again admonished them of his approaching death, and of the joyful fruit thereof: adding, *Arise, let us go hence*; and when they had sung an hymn, they went out towards the mount of Olives, John xiv. 1—31. Mark xiv. 26. Matth. xxvi. 30.

In the way as they were going, by the parable of the vine and the branches, he exhorted them to bring forth fruit, and to remain in the love of God towards them, and mutually to love one another, and to abide patiently the hatred of the world, which hates Christ himself; and that they should not be offended for persecutions, John xv. 27. And again he comforted them against sorrow for his death, by the promise of sending them the Comforter, the Spirit of truth, whose office against the world, and towards them he describeth: and admonished them that *yet a little while, and they should not see him*: and they, not understanding what that meant, he explained it unto them, and told them that their afore said sorrow should be turned into joy, by the example of a woman bringing forth a man child: as also by the promise of his returning to them, by the love of the Father towards them, and by his ready hearing of their petitions that they should make in his name. And when he said, *I come forth from the Father, and am come into the world*; and again, *I leave the world, and go unto the Father*; his disciples answered, *Lo, now thou speakest plainly: we believe thou camest from*



*God.* To this Jesus replied, that the time was now come, that they should be scattered every one to his own, and that himself should be left alone, and at last concluded with a most divine prayer to the Father, for the mutual illustration of his own and the Father's glory: as also for the apostles, and the whole company of believers, John xvi. 1—33. and xvii. 1—26.

When Jesus had spoken these things, he went with his disciples (as he was wont) over the brook Cedron, to the Mount of Olives. Then said Jesus unto them, *All ye shall be offended because of me this night. But after I am risen again, I will go before you into Galilee:* and when Peter said, *Though all men should be offended, yet will not I;* Jesus said, *To-day, even this night before the cock crows thou shalt deny me thrice:* but both he and all the disciples replied, *Though we should die with thee, yet we will not deny thee,* John xviii. 1. Luke xxii. 39. Mark xiv. 27—31. Matt. xxvi. 31, 35, 36.

Then came they to a place called Gethsemane, where was a garden, into which Jesus entered, and his disciples, unto whom he said, *Pray ye that ye enter not into temptation: sit here, while I go and pray yonder.* And he took Peter, and the two sons of Zebedee with him, and began to be very sorrowful, and he said unto them, *Tarry here, and watch,* and going from them about a stone's-cast, he kneeled down and prayed that the cup might pass from him: and there appeared an angel from heaven strengthening him. Then he returned, and finding his disciples sleeping, he reprehended and admonished them; and then went the second time, and prayed more earnestly, and being in an agony, his sweat was as drops of blood: and coming again, he found them sleeping for sorrow, for their eyes were heavy; and therefore he again admonished them, and they knew not what to  
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answer. Then left he them, and went away again and prayed the same words : after which coming to his disciples, he said unto them, " Sleep on now, and " take your rest : Behold the time is come, and the " Son of Man is betrayed into the hands of sinners : " arise, let us be going : behold he is at hand that " doth betray me," Luke xxii. 46. Mark xiv. 32—42. Matt. xxvi. 36—46.

While Jesus yet spake, behold Judas (who knew the place, because Jesus often resorted thither with his disciples) with the chief priests, pharisees, captains of the temple, and elders of the people, and officers, and a band sent from them, came thither with lanthorns and torches, and a great multitude with swords and staves. And Judas had given them a sign, saying, " Whomsoever I shall kiss, the same is " he, and he straightway kissed Jesus." To whom Jesus said, " Wherefore art thou come? Betrayest " thou the Son of Man with a kiss?" John xviii. 23. Luke xxii. 47, 41. Mark xiv. 43—47. Matt. xxvi. 47—56. But Jesus knowing all things that should come unto him, went out, and said unto them, " Whom seek ye?" They said unto him, " Jesus of " Nazareth." Jesus said unto them, " I am he." and they went backwards and fell to the ground. He asked them again, and answered them as at first, adding, " If ye seek me, let these go away," John xviii. 4—9. Then they took him; and when those that were about Jesus saw what would follow, they said to him, " Lord, shall we smite with the sword?" and Peter struck off the right ear of Malchus. To whom Jesus said, " Put up thy sword; cannot I pray, " and have more than twelve legions of angels? Shall " I not drink of the cup that the Father hath given " me? Suffer you thus far; and he touched his ear " and healed him." And Jesus said unto them, " Do ye come out as against a thief with swords and  
" staves?

“staves? But this is your hour, and the power of “darkness.” Then all his disciples left him and fled, and a certain young man (of their company) being laid hold of, left his linen cloth, and fled from them, John xviii. 10, 11. Luke xxii. 49, 50, 51. Mark xiv. 48—52. Matt. xxvi. 57—75.

Then they bound Jesus, and brought him, first to Annas, the father-in-law of Caiaphas, who sent him bound to Caiaphas, the high priest, who formerly had prophesied, that it was expedient that one man should die for the people. There were all the chief priests, and elders, and scribes of the people gathered together. Then Caiaphas asked Jesus concerning his disciples, and his doctrine: Jesus answered, *I speak openly to the world, ask them that heard me*: then one of the officers struck him with a staff. To whom he said, *If I have well spoken, why smitest thou me?* Then all the council sought false witnesses against him, and found none. At last two false witnesses came, but their testimony agreed not. Caiaphas then said, *Answerest thou not to what they witness against thee?* But Jesus held his peace. Then he adjured him to tell him whether he were the Christ, and Jesus answered, *I am: and ye shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven.* Wherefore they judged him guilty of death for this blasphemy. Then did they mock him, and spit upon him, and cruelly beat him with buffets and staves; and covering his face, they said, *Prophecy who smote thee?* And many other things they spoke against him reproachfully, John xviii. 12—27. Luke xxii. 54—65. Mark xiv. 53—72. Matt. xxvi. 57—75.

Peter followed afar off that he might see the end, and so did another disciple that was known to the high priest, and went with Jesus into the palace, but Peter stood without at the door: then that other disciple

ciple spake to her that kept the door, and brought him in. Peter was warming himself at the fire (for it was cold) the maid that kept the door asked him, and affirmed that he was one of his disciples, but he denied it, or that he knew him, or knew what she said. A little after he went out into the porch, and the cock crew. And as he was going out another maid saw him, and said to the by-standers, "This fellow was also with Jesus of Nazareth:" also another said, "Thou art also one of them; then he again denied it with an oath;" and about an hour after they that stood by, said, "Thy speech betrayeth thee:" and the cousin of Malchus, amongst the rest said, "Did not I see thee in the garden with him? And while he yet spake, the cock crew the second time: Then the Lord turned, and looked upon Peter, and he remembering the words of Jesus, went out, and wept bitterly," John xviii. 25, &c. Luke xxii. 55, &c. Mark xiv. 66, &c. Matt. xxvi. 69, &c.

As soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, *Art thou the Christ?* Jesus said unto them, *Ye will not believe, nor answer me, nor let me go.* Yet he said, that he was the Son of God. To which they replied, "What need we any further witness?" Luke xxii. 66—71.

Then straightway in the morning the whole multitude of them arose, and led him bound to Pontius Pilate, the governor, from Caiaphas to the hall of judgment (April 3d.) But they went not into the judgment-hall, lest they should be defiled that they could not eat the passover; and Jesus stood before the governor. Pilate therefore came forth unto them, and said, *What accusation bring you against this man?* They answered, *If he were not a malefactor we would not have delivered him unto thee;* and they accused him, saying, *We found this man perverting the*  
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*nation, and forbidding to pay tribute unto Caesar, saying that he himself is Christ a King : and when he was accused of the chief priests and elders, he answered nothing. Then said Pilate, Hearest thou not how many things they witness against thee ? But he answered him not a word, so that Pilate marvelled. Then said Pilate to them, Take ye him and judge him according to your law. But they replied, It is not lawful for us to put any man to death. Pilate then entered into the judgment-hall again, and calling Jesus, said unto him, Art thou the King of the Jews ? Jesus answered, Sayest thou this of thyself, or did others tell it thee of me ? Pilate said, Am I a Jew ? Thine own nation, and the chief priests have delivered thee unto me : What hast thou done ? Jesus answered, My kingdom is not of this world. Pilate therefore said unto him, Art thou then a king ? Jesus answered, For this cause came I into the world that I might bear witness unto the truth. Then said Pilate to him, What is truth ? And when he had said this, he went out again to the Jews, and said unto them, I find in him no fault at all : and they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning in Galilee, to this place. Pilate hearing of Galilee, asked him if he was a Galilean ? And when he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who was in Jerusalem in those days. When Herod saw Jesus, he was exceeding glad ; but being deceived of his hopes of seeing a miracle, and Jesus not vouchsafing any answer, either to him, or to the chief priests and scribes that vehemently accused him, after he had set Jesus at naught, and mocked him, he sent him back to Pilate, arrayed in a gorgeous robe : and Herod and Pilate were made friends that very day, John xviii. 28.—40. Luke xxiii. 1, 16, 25. Mark xv. 1—5. Matt. xxvii. 11—26.*

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Then Pilate, when he had called the chief priests and the rulers, and the people, he said unto them, "Neither I, nor Herod find any fault in him, nor any thing worthy of death; I will therefore chastise him and release him." For he was of necessity (according to the custom) every feast, to deliver to the people one prisoner whomsoever they would. And the multitude crying out aloud, began to desire that he would do unto them as he ever had done. Then said Pilate, "Ye have a custom that I should release one unto you at the passover: will ye therefore that I release unto you the King of the Jews, or Barabbas?" For he knew that the chief priests had delivered him up of envy. But they stirred up the people that they should rather desire Barabbas, who was a notable thief, who lay bound for insurrection and murder in the city. When Pilate was sat down on the judgment seat, his wife sent to him, saying, "Have thou nothing to do with that just man; for I have suffered many things in my dream by reason of him this day." Pilate therefore spake unto them again, being willing to release Jesus, "Which of them will ye that I release unto you?" They all cried out, saying, "Not him, but Barabbas." Pilate replied, "What then will ye that I shall do unto him whom ye call King of the Jews?" and they all cried out again, "Crucify him." Pilate said unto them the third time, "Why? what evil hath he done? I find no cause of death in him: I will therefore chastise him, and let him go." But they cried the more earnestly, "Crucify him:" and were very instant with loud voices desiring the same, Mark xv. 6—15.

Then Pilate took Jesus and scourged him, and the soldiers platted a crown of thorns, and put it on his head, and clothed him with purple, saying, "Hail King of the Jews," and beat him with staves. Pi-  
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late therefore went forth again unto them, and said unto them, "Behold I bring him forth unto you, that ye may know that I find no fault in him." Then Jesus came forth, wearing the crown of thorns, and the robe, and Pilate said unto them, "Behold the man." When the chief priests and officers saw him, they cried out, saying, "Crucify him, crucify him." Pilate replied, "Take ye him and crucify him; for I find no fault in him." Then said the Jews, "He ought to die, because he made himself the Son of God." When Pilate heard that, he was the more afraid, and went again into the judgment-hall, and said to Jesus, "Whence art thou?" But Jesus gave him no answer. Then said Pilate to him, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee?" Jesus answered, "Thou couldst have no power unless it were given thee from above." From thenceforth Pilate sought to release him. But the Jews cried out, "Then thou art not Cæsar's friend." When Pilate heard this, he sat on the judgment seat, in the place called the Pavement, and it was the preparation of the passover, and about the sixth hour. Then said he to the Jews, "Behold your King." The chief priests answered, "We have no king but Cæsar." When Pilate therefore saw that he prevailed nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person, see you to it." And all the people answered and said, "His blood be upon us and our children." Then Pilate being willing to content the multitude, released unto them Barabbas, and when he had scourged Jesus, he delivered him over to their will, that he might be crucified, John xix. 1, 10, 17, 30.

Then the soldiers of the governor, when they had led Jesus into the hall called Prætorium, they called the  
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the whole band together ; and when they had stripped him, they put upon him a scarlet robe, and platted a crown of thorns, and put it on his head, and a reed in his right-hand, and bowing the knee, they mocked him, saying, " Hail, King of the Jews." And when they had spit on him, they took the reed, and smote him on the head : and when they had mocked him, they took off the purple, and put his own clothes on him, and led him out to crucify him, Matt. xxvii. 27, 31. Mark xv. 16—

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Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief priests, confessing his sin unto them ; and casting the silver pieces into the temple, went and hanged himself : and they bought with them the Potter's field, that the prophecy might be fulfilled, Matt. xxvii. 3, &c.

And Jesus came forth carrying his cross ; but as they were leading him, they found one Simon of Cyrene, as he came out of the country, whom they took, and compelled to carry the cross after Jesus. There were also two thieves that were led with him to be crucified. And there followed a great multitude of people, and of women that lamented, to whom Jesus turned, and foretold the lamentable destruction of Jerusalem. And when they were come into the place called Calvary, but in the Hebrew, Golgotha, they gave him to drink wine mingled with myrrh, and vinegar mingled with gall ; and when he had tasted it, he would not drink it : and they crucified him there (and it was the third hour) and two thieves with him, one on the right hand, and the other on the left. And Jesus said, " Father forgive them ; for they know " not what they do." And Pilate wrote a superscrip-

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tion in Hebrew, Greek, and Latin, and put it on the cross; which, at the request of the chief priests, Pilate would not alter. And after they had crucified him, they divided his garments into four parts, to every soldier that was employed in his execution a part; and cast lots for his seamless coat, whose it should be, that the scripture might be fulfilled: and sitting down, they watched him there; and the people stood beholding him. But they that passed by reviled him, wagging their heads, and saying, "Oh, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the chief priests, and rulers, with the people, and scribes and elders, mocking and scoffing, said amongst themselves, "He saved others, himself he cannot save. If he be the King of Israel; if that Christ, the chosen of God, let him come down from the cross, and we will believe him. He trusted in God, let him deliver him if he will have him; for he said, I am the Son of God." The soldiers also mocked him, and coming to him, offered him vinegar, saying, "If thou be the King of the Jews, save thyself." The thieves also that were crucified with him, cast the same in his teeth. And one of them, continuing his railing against him, the other being converted, rebuked him, and said unto Jesus, "Lord, remember me when thou comest into thy kingdom." To whom Jesus answered, "To-day shalt thou be with me in Paradise." And there stood by his cross the mother of Jesus, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said to his mother, "Behold thy Son," and to the disciple, "Behold thy mother." And when the sixth hour was come, there was darkness over all the land,

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or country, until the ninth hour; and about the ninth hour, Jesus cried out with a loud voice, "Eli, Eli, lamma sabacthani? and some that stood by, said, He calleth Elias," Luke xxiii. 26—38. Matt. xxvii. 32—50. Luke xxiii. 44, 45, 46.

After this, when Jesus knew that all things were accomplished, that the scripture might be fulfilled, he said, "I thirst." Now there was set there, a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, or a reed, and put it to his mouth, saying with the rest, "Let be, let us see if Elias will come to save him, and take him down." But Jesus, when he had received the vinegar, said, "It is finished." And then again he cried with a loud voice, "Father, into thy hands I commend my spirit," and bowing his head, he gave up the ghost. And when the centurion saw that he so cried out, and gave up the ghost, he glorified God, saying, "Truly this is a just man, truly this is the Son of God," Mark xv. 38—42.

And behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints, which slept, arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many. And the centurion, and they that stood over-against, and they that watched Jesus, when they saw the earthquake, and the things that were done, feared greatly, saying, "Truly this was the Son of God." And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And his acquaintance, and the women which followed him from Galilee, stood afar off, beholding these things, among whom were Mary Magdalene, and Mary the mother of James the less, and mother of Jesus, and Salome, who also, when he was in Galilee, followed him

him, and ministered unto him, and many other women that came up to Jerusalem with him, Luke xxiii. 47, 48, 49. Matt. xxvii. 51—56.

The Jews therefore, that the bodies should not remain on the crosses on the Sabbath (for that Sabbath was an high day) because it was the preparation, besought Pilate that their legs might be broken, and that they might be taken down. The soldiers therefore came and brake the legs of the two thieves, but not of Jesus, because he was already dead. Yet one of them with a spear pierced his side, and there came out blood and water, and these things were done that the scriptures might be fulfilled, John xix. 31—37.

And when even was now come, because it was the preparation, that is, the day before the Sabbath, there came Joseph of Arimathea, a rich man, and an honourable counsellor, who also looked for the kingdom of God, a good, and a just man, and one who had not consented to the counsel and deed of them. Being a disciple, but secretly for fear of the Jews, came boldly to Pilate, and begged the body of Jesus. Pilate marvelled that he was already dead, and calling the centurion, asked him; and when he knew it, he gave the body to Joseph. There came also Nicodemus (which at first came to Jesus by night) and brought a mixture of myrrh and aloes about an hundred pound weight: and they took the body of Jesus and wrapped it in a linen cloth with the spices, as the manner of the Jews was to bury. And Joseph laid it in his own new sepulchre, which he had hewn out of a rock, wherein yet never man was laid, and which was in a garden in the place where Jesus was crucified, rolling a great stone to the door of the sepulchre: and Mary Magdalene, and Mary the mother of Joseph, who came with him from Galilee, beheld where they laid him, sitting over against the sepulchre: and they returned and prepared spices and ointments, and rested on the Sabbath-day, according

to the commandment, John xix. 38—42. Luke xxiii. 50—56. Mark xv. 42—47. Matt. xxvii. 57—61.

The next day (April 4th) the Pharisees besought Pilate that he would command the sepulchre to be made sure until the third day, adding their reason, which, when he had yielded to, they went and made the sepulchre sure, sealing the stone and setting a watch.

In the end of the Sabbath, or when the Sabbath was now past (April the 5th) when it dawned towards the first day of the week, in the morning very early, whilst it was yet dark, came Mary Magdalene, and Mary the mother of James and Salome, bringing spices which they had bought, that they might see the sepulchre, and anoint Jesus; and they said, "Who shall roll away the stone from the door for us?" And when the sun was risen, coming to the sepulchre, they saw the stone rolled away: for behold there was a great earthquake; for the angel of the Lord came down from heaven, and rolled away the stone, and sat upon it; and they went in, but found not the body of the Lord Jesus: and it came to pass as they were much perplexed thereat, behold two men came to them in shining raiment; their countenances were as lightening, and their garments white as snow. Matthew and Mark mention but one angel: and the keepers for fear did shake, and became as dead men. And when the women were afraid and bowed their faces to the earth, the angels said to them, "Fear not ye, I know that ye seek Jesus that was crucified; but why seek ye the living amongst the dead? He is not here: he is risen as he said, Come and see the place where the Lord was laid, and remember what he said, whilst he was in Galilee with you, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; but go ye

“ quickly, and tell his disciples and Peter, that he is  
“ risen from the dead, and behold, he goes before you  
“ into Galilee, there shall ye see him; behold, I have  
“ told you.” Then the women remembered the  
words of Jesus, and they departed quickly out of the  
sepulchre with fear and wonder, and great joy, and  
ran to tell his disciples; but they said nothing to any  
man as they went; for they were afraid. And when  
the women told these things to the eleven, and to all  
the rest, their words seemed to them as idle tales.  
But Mary Magdalene telling Peter, and the other  
disciple, whom Jesus loved, “ They have taken away  
“ the Lord, and we know not where they have laid  
“ him;” Peter and that other disciple went out, and  
came to the sepulchre; but that other disciple did out-  
run Peter, and came first to the sepulchre, and when  
he stooped down, he saw the linen clothes lying, but  
went not in. Then came Peter following him, and  
went into the sepulchre, and saw the linen clothes lie,  
and the napkin that was about his head not lying with  
them, but wrapped together in a place by itself: then  
went in that other disciple, and saw and believed, and  
Peter went unto his own home, wondering at what  
was done; for as yet they knew not the scriptures,  
that he must rise again from the dead. And the dis-  
ciples went to their own home. But Mary Magda-  
lene stood without at the sepulchre weeping, and  
whilst she wept, she stooped down in the sepulchre  
and saw two angels in white, sitting, the one at the  
head, and the other at the feet, where the body of  
Jesus had lain; and they said unto her, “ Woman;  
“ why weepest thou?” She said, “ They have  
“ taken away my Lord, and I know not where they  
“ have laid him:” and when she had thus said, she  
turned back, and saw Jesus, but knew not that it  
was he. And Jesus said to her, “ Why weepest  
“ thou? Whom seekest thou?” She, supposing  
that

that it had been the gardener, said, "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away: Jesus said to her, "Touch me not, but go and tell my brethren, saying, I go," &c. And she came and told his disciples, and those that had been with him, as they were weeping and mourning, that she had seen the Lord, and that he had said these things to her; but they believed her not. And as the women went from the sepulchre (perhaps Mary Magdalene was absent) that they might tell his disciples, behold Jesus met them, and said unto them, "All hail," and they came and held him by the feet, and worshipped him. Then said Jesus to them, "Be not afraid, go and tell my brethren that they go into Galilee, there they shall see me," John xx. 1, 2, 18. Luke xxiv. 1—12. Mark xiv. 1—11. Matt. xxviii. 1, 8, 9, 10.

Now when they were going, behold the watch went into the city, and shewed to the chief priests all the things that were done; and when they were assembled with the elders, they took counsel, and gave large sums of money to the soldiers that they should say, that his disciples came and stole him away whilst they slept: and "if it come to the governor's ears, said they, we will persuade him, and secure you." So they took the money, and did as they were taught: and this saying is commonly reported amongst the Jews to this day, Matt. xxviii. 11—15.

And two of them went into the country that same day to a village sixty furlongs from Jerusalem, called Emaus; and as they journeyed, Jesus went along with them; and they, telling what things were done concerning Jesus of Nazareth, how he was crucified, and that he rose again, &c. Jesus shewed them out of the scriptures, that it behoved Christ to suffer, and to enter into his glory. And in the village, when he  
had

had taken bread, and given thanks, and broken it. he was known to them, their eyes being opened, though he appeared in another form, and he vanished out of their sight. And they rose up that same hour, and returned to Jerusalem to the eleven, who said to these two, "The Lord is risen indeed, and hath appeared unto Simon." Then they told them what things were done in the way, and how he was known of them in breaking of bread; but neither believed they them, Luke xxiv. 13—35. Mark xiv. 12, 13.

Whilst they yet spake, it being evening, in the first day of the week, the doors being shut where the disciples were gathered together for fear of the Jews, came Jesus himself and stood in the midst of them, and said, "Peace be unto you:" but they were affrighted, supposing that they had seen a spirit; but he upbraided them with their unbelief, and hardness of heart, because they had not believed those that had seen him since he was risen: and he said unto them, "Why are you troubled? See my hands and my feet: a spirit hath not flesh and bones:" and he shewed them his hands and his feet, and his side: and when they believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And he did eat a piece of broiled meat and an honey comb; and his disciples rejoiced that they had seen the Lord. And he said unto them, "These are the words that I spake unto you, while I was yet with you: that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, of me." Then he opened their understandings that they might understand the scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, and ye are witnesses of these things. And behold, I send the promise of my Father among you,"

"you; but tarry ye at Jerusalem till ye have received power from on high."

He said again unto them, "Peace be unto you: as my Father sent me, so I send you. Go ye into all the world and preach the gospel to every creature: he that believes and is baptised, shall be saved: but he that believes not, shall be damned. And these signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover." And when he had said these things, he breathed on them, and said, "Receive ye the Holy Ghost; whose sins ye remit, they are remitted to them, and whose sins ye retain, they are retained."

Thus Jesus appeared five times in the first day of his resurrection, John xx. 19—23. Luke xxiv. 36—49. Mark xiv. 14—18.

But Thomas, called Didymus, was not with them when Jesus came, and the rest of the disciples told him, We have seen the Lord: but he very confidently professed that he would not believe it. After eight days (April the 12th) Thomas being then present with the rest, Jesus came, the doors being shut, and stood in the midst, and said unto them, "Peace be unto you," and abundantly satisfied Thomas's unbelief, John xx. 24—29. Luke xxiv. 16—20.

Then the eleven disciples went into Galilee unto the mountain that he had appointed them. And when they saw him, they worshipped him, but some doubted; and when Jesus came unto them, he said, "All power is given unto me both in heaven and earth, go therefore and teach all nations, baptising them, *Ec.* and lo, I am with you to the end of the world." *Matt.* xxviii. 16—20. After that, Jesus was seen of  
above



above five hundred brethren at once; and after that of James, 1 Cor. xv. 6, 7.

Afterwards Jesus shewed himself to his disciples at the sea of Tiberias: or at least to seven of them, as they were fishing. For they having fished all night and caught nothing, in the morning Jesus unknown to them, stood upon the shore, and bid them cast their net on the right side of the ship, and they caught an hundred and fifty and three great fishes: and Jesus said unto them, "Come and dine;" and none of them durst ask him, "Who art thou?" knowing it was the Lord. When they had dined, he warned Peter thrice of his pastoral charge as he loved Jesus, and forewarned him what kind of death he should die. And to Peter's question concerning John, he gave an answer that was not rightly understood of the brethren, John xxi. 1—24.

Last of all he appeared to his disciples in Jerusalem, and led them out as far as Bethany; and he lift up his hands, and blessed them. And it came to pass, that as he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 50, 51. Mat. xxviii. 19.

This Jesus Christ was promised to Adam in Paradise presently after his fall in these words, "The seed of the woman shall break the serpent's head:" but whether he should come of Jew or Gentile, not a word was told him. After this Abraham (the Hebrew) was given to understand, that of his seed should come the Messiah; but of what tribe, nothing was revealed. To Jacob indeed it was shewed, that of the tribe of Judah, should Shiloh come; but whether male, or female, nothing certain. David was assured that a son of his should sit upon his throne for ever. But till Isaiah, it was not known that he should be born of a pure virgin; "that a woman should come," *pals a man*," Isa. vii. 17. "Behold a virgin," that famous

famous virgin (the original sets it forth with an accent) spoken of Gen. iii. 15. "shall conceive and bear a son." The very place of his birth was not set forth till Micah did it, Mich. v. 2. Not the just time till Daniel foretold it, Dan. ix. 24. Thus by degrees, and piece-meal (as it were) God spake of old to the fathers by his servants the prophets, Heb. i. 1. Every age almost, brought forth some new thing touching the babe of Bethlehem (wrapt up in the swathbands of the holy scriptures) either in express and evident terms and testimonies, or else in mirrors and miracles. Lastly, John Baptist (*Fibula Legis & gratiæ*, as one calls him) the buckler of the law and gospel, pointed him out with his finger, "Behold the Lamb of God," &c.

Now this Jesus Christ is the most excellent person in the world; the fairest among men; worth ten thousand of us, as the people said of David, 2 Sam. xviii. 3. Look upon him as he is described, Heb. 1—3. For his nobility, he is God's own Son: for his riches, He is "heir of all things:" for his wisdom, "He made the worlds:" for his eminency, "He is the brightness of his Father's glory, and the express image of his person;" for his might, "He upholdeth all things by the word of his power;" for his merits, "He hath by himself purged our sins;" for his preferment, "He sat down at the right hand of the Majesty on high." *Trap's Treas.*

The quality and kind of Christ's death is remarkable for three characters which were engraven on the death of the cross, which he died.

1. For the painfulness of it. The nature of that death was painful; for death itself is painful; no man pays that debt with ease. When Aha died, he cried, "Ah, my feet." When David died, he complains, "O my cold body." When the Shunamite's child died, he cries, "Ah, my pained head." When U-

riah

ziah died, he cries, "Oh my leprous skin." Life is a precious pearl : but there are three things besides, which made Christ's death painful.

1. Violence. It is painful to die of any violent disease : but when five deaths do all concur, and strive which of them shall dispatch the poor man soonest, this must needs be more painful. Such was Christ's death, which made him complain, Psal. xxii. 16. "They pierced my hands and my feet," and John xix. 34. "One of the soldiers with a spear pierced his side, and forthwith there came out blood and water." Here are five deaths that invaded a living man. Death on each hand, and on each leg, and death on his side, though this last came a little too late. Now a violent death it must needs be, when strong and great nails did pierce the most nervous parts of his body, his hands, and his feet.

2. Slowness. Four leisurely violent deaths seized on him. Blood is the life of the living creature ; then look how long his blood was coming out, his life was dropping out as long. It is a great aggravation for a man to be long a dying, and yet cannot die. To have his torment quick, and yet his death slow, is an image of hell, where men "seek death, and yet cannot find it." Christ's slow death was divided into four quarters. Death at each hand, and at each foot made his pain the greater. The weight of his body did hang upon those four tormenting nails, his pierced hands and feet, as if death had delighted to hold Christ long at sea, and to deny him its last sad service. Christ had been before dying a terrible death in the garden, when he was boiled (as it were) in a bloody sweat ; and two circumstances shew that the two thieves' death was nothing in slowness of torment comparable to Christ's death.

1. The sad and direful preparatories to Christ's death, as he was the night before in a foul death,  
when

when those ὀδυσαί ἄμαρ as it were drops, or great hail-stones of blood, frozen, or hardened together (as Stephanus thinks) through extreme terror : when he was scourged, and crowned with thorns.

2. He was so weakened in body thereby, that he was not able to bear his own cross ; which made him complain, Psa. xxii. 17. " I may tell all my " bones. My strength is dried up like a potsherd." So that Christ began to die the night before, and continued dying twenty-four hours, the Lord's anger and curse being on him, and then bodily pain, with the curse of the law all this time, wrought upon him. And Christ, in bearing the pains of the second death, did suffer that which all the elect should have sustained in their souls for ever, Isa. liii. 6. " The Lord laid " upon him the iniquity of us all ;" and though Christ died but one death for all the elect, yet in the extremity of the pain, it was many deaths to him.

3. Many degrees of life were taken from him. Consider how much of life Christ had, and the removing of it by violence must be so much the more painful. Now life natural had in Christ a sweet and a peaceable dwelling ; the possession of life was with excellent delights. It was planted besides the glorious Godhead personally, and so had sweet company, and that made it pleasant. It had not been so much to take away the life of a common man, whose life is not privileged with grace, and the grace of a personal union with God.

The second character that was engraven on Christ's death was, that it was shameful, and reproachful. Now shame is, first, fundamentally in the cause. Sin, and sin acted by men against that law of God is the only foundation of shame, Exod. xxxii. 25. " Aaron made " the people naked to their shame," so 2 Sam. xiii. 13. Shame and sin are near a-kin. And thus Christ was no more capable of shame than he was of sin. He  
came

came out of the womb clothed with the white robe of innocency, and he never contracted one black spot on that fair robe of the highest image of God from the womb to the grave, and therefore there was no shame fundamentally in Christ.

2. There is shame formally in sin : and that, first, In being ashamed actively. Secondly, In bearing of shame passively. In the former consideration, because sin is a shameful thing in itself, Jer. xi. 13. There is an internal blushing, and shame arising from sin ; the conscience of the sinner (if it be not cauterized) thinking ill of sin, and esteeming itself base in doing it, Rom. vi. 21. " What fruit had you in those things whereof " you are now ashamed ? " So Christ thought ill of sin, and esteemed the creature base in sinning. 2. Christ our Lord being our Surety, though he could not be ashamed of any sin he did himself, yet being made sin for us, he did bear the shame of our sin : and thus he was not free from shame passively, as it is a punishment of sin, Isa. 1. 6. " I gave my back to the smiters, and " my cheeks to them that plucked off the hair : I hid " not my face from shame and spitting," Heb. xii. 2. " He endured the cross, despising the shame." So then in these respects, Christ did bear our shame.

1. In that, though he was the Lord of glory, and " thought it no robbery to be equal with the Father," yet he abased himself to become man : yea, the lowest of men, a servant, Phil. ii. 6, 7, 8. Matt. xx. 28. Isa. xlix. 7.

2. All the tokens of reproach and shame were on his sufferings : as,

1. In gestures : they put a crown of thorns on his head, and a reed for a sceptre in his hand, to mock his kingly power. They saluted him with mocks, and bowing the knee to him.

2. In words : They cried out, " Hail, King of the " Jews : " They scorned his prophetic dignity, when they

they blindfolded him, saying, "Prophecy who it is that smote them." And to deride his priesthood, they put a robe on him: and when he was on the cross offering himself as our priest in a sacrifice to God, all that passed by, wagged their heads, and shot out their lips, saying, "He trusted in God, let him deliver him," &c. Then did they spit in his face, which in the law was a great shame, Deut. xxv. 9, 50. Job xxx. 10.

3. His death was shameful, the death of a thief and robber: so it is called Christ's reproach, Heb. xiii. 13. "Let us go forth bearing his reproach." It was a shameful thing to see the Lord of glory, bearing his own cross on his back, and all the children and base ones of the city wondering at him, and crying out upon him. This is called the reproach, or shame of Christ, Heb. xi. 26. Psal. xxii.

4. They shamed him in pulling off his garments, and scourging him, as Jer. xiii. 26. They brought him bound to Pilate as if he had been a common thief, Mat. xxvi. 2. Hence Isa. liii. 3. "He was despised, and rejected of men: and we hid as it were our faces from him." He had all shame put upon him: He was branded as the greatest thief of the three: He went out at the gate of life bleeding, pained, cursed, shamed, forsaken, despised, and mocked. Even the sun seemed to be ashamed to see its Creator in so painful a condition, and therefore hid its head.

The third character which was engraven on Christ's death, was the curse of God. Now the curse that Christ was made, was,

1. The Lord's pronouncing him a curse, Deut. xxi. 23. "Curfed is he that hangeth on a tree;" which Paul applies to Christ, Gal. iii. 10, 13. This indeed was a ceremonial curse; but had a special relation to Christ, who was under a real and moral curse.

2. God's devoting and setting him apart in his eternal counsel for suffering the punishment of sin.

3. The

3. The dishonour that was put upon him; and so was Christ under a curse, Psa. xxii. 7. "He was a worm and no man," Isa. liii. 3. The least of men: the contempt and refuse of men, Acts iv. 11. "The stone rejected by the builders." Hanging is the death of the poorest and basest of men: and thus was Christ used, Acts v. 30. "Whom ye slew and hanged on a tree," Acts ii. 23. "Whom by wicked hands ye have crucified and slain." Hanging is more than slaying: it is putting him to a base death that is cursed of God and man: and this to be inflicted on a king lineally descended of the blood royal, the kingly tribe of Judah: the only man on earth that by birth and law had title to the crown of Judea, was the worst that men or devils could do.

*F-I-N-I-S.*

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